M 2422

Monday, June 24, 1974

LAND

I hope you don't mind that we started a little later. This is practically the last evening, because tomorrow - I do count them, but they are different. Lunch of course is, let's call it commercially inclined. And tomorrow evening is the regular Santa Rosa, which automatically becomes an -- a question and answer. So tonight I would like to say just a few words about -- about the Land, and about the -- the Group, and about the reasons.

It is Monday. On the Monday evening we have your regular meeting. I hope you understood at the time when I made a separation, and dividing the Thursday Group, that that was for two reasons. One was that the Group was too large, and therefore not enough people even could talk when they wished. Also, certain people got into that Group so that it was no longer a Group I. So I selected some people, according to type, to work together in a smaller number, and we call that the Thursday Group. Some people were jealous. They felt left out. They thood -- they thought they also should have belonged, and they questioned my choice. Of course they are welcome to it. It doesn't matter that much. But, they should have asked themselves, "Do I wish to Work, or do I wish to be recognized?" And so, there is no further question as far as I am concerned.

But for those who wanted to Work, there was Monday. And then the Monday was not always attended to by some people, and I couldn't count even on certain people asking a question or talking, and answering them the next week, because they wouldn't be there. And in general there was -- there crept in a little bit of an infantile attitude, as if they were hurt, as I said, and then became a little obstinate. And they had forgotten that Work exists both on Thursday and on Monday, and on Sunday, and on Wednesday, and at any time of the week. So now, in order to correct that, even to rectify it, we will have a Monday exactly like Thursday.

Let me explain what the Thursday meeting represents. Attendance constantly and consecutively every day -- every Thursday of the week. No people stay away from it unless there is an emergency. One has to count on a Group when you want to talk about Work. The character of Thursday is that one makes statements about Work, the experience one has had, the attempts one has made, sometimes the reason for such an attempt; and each person contributes. Each person contributes. When the number is small it is possible. So you see there are the requirements now for Monday. Perhaps the Group as it is at the present time can continue. If the particular attendance is too large, because when I now make that kind of a announcement, maybe all of a sudden everybody will come. And maybe they should not come, because the requirement is I have Worked. I am really interested in making attempts as often as I can. I have the right attitude towards Work as seeing in it not only the question of a responsibility, but the use and the necessity for my growth. And for that reason I want to build up the possibilities of -- of esoteric knowledge within my inner Life. And therefore I am completely convinced that I want to adhere to these Ideas of Gurdjieff, in order to find out what it is worth for me in my life. And I will be quite honest about it,

and I will tell exactly that about my Work attempts. And I will try to avoid to say too much about my ordinary life, or if I want to talk about that, I will always do it with Work in the background, or the influence of attempts of Work as that what then takes place in my ordinary life and the discussion of results. So you see now the requirements for Monday.

We will try it. I reserve the right to fire anybody I think, if I can judge that by listening to some tapes, if I can judge sufficiently clearly, that I feel that for some people this particular Monday is not right. I say fire them; it's the wrong word. I would ask them not to come for this reason. There has to be unity in such a Group. To some extent it is an experiment. I want to see if it is possible to have a Group of that kind, solely dedicated to the Ideas of practice, and, as I said the other night, carrying out a research, a research on the human body and psychology in accordance with a master scheme, certain prescriptions as given by Gurdjieff, and to see if it can be compared to receiving from such applications more or less similar results in principle. So therefore, anyone who really doesn't want to Work in that way should already by his own conscience not come. And for that reason I say I will reserve the right to ask such persons not to continue.

If the Group is too large, you will miss the opportunity of an exchange. So even for that reason some of the weak brothers and sisters should not come. If there are some left over, which I don't hope, but if so, they form their own little Group, as a small group, which we have done every once in a while, and which we continue to do in Warwick, with a great deal of success.

So next week you can have a Monday of that kind. There is no moderator. One starts talking when you feel, as it were, that the spirit is present within you. And then from that time on each person can have his say and explain, and by the grace of Gurdjieff you will discuss Work.

It's only a little change, this kind of idea of doing it now a little differently, and those who felt that they were left out are again in, I hope much to their satisfaction. But you see I won't forget, and I hope that they don't either, and in attending to the future Mondays that they can atone for their conduct.

There are many things you have to learn. I said before I have come to remind you, also not to be critical, also to see what may have gone off a little on the wrong road, and then trying to correct it with your consent. So what I suggest is still up to you all to follow up on if you wish. If you don't, it will be the level of the Group that will indicate to what extent that level is really worthwhile. But you see what I really mean is this: I used the word 'coherence' last night. I mean by that working together, understanding first what Work is, then applying it, then discussing it, then making up your mind for the following week; or whenever you talk about Work with anyone, always make up your mind that in that future, from that time on, you will try what perhaps you have profited by in discussing Work with someone else. What I mean, you are now facing a very definite decision. I said also yesterday, "Yes or no." I would like very much this Group to continue to exist. I would like to help as much as I can as long as I can.

I think it's necessary that you must understand that the emphasis is now on you, and all of you, that even with this kind of a large attendance, I cannot expect even that there will be a Sunday with as many people. And to some extent I think, where it applies, I say, "Shame on you." Why? Do you realize what this Land means? Do you know what it could mean to you? I've suggested many times that it should be more utilized. At the time when we made a change and have an office here: the tapes, distribution, a

secretary, that we made certain arrangements that you could take out such tapes at certain times. I also mentioned that there should be more people during the week. I really had hoped that some would come, because what is this Land for?

You've heard about Socrates, haven't you? You've heard about a school of philosophers, a school where people went; maybe they went to Mount Olympus, but in any event near Athens somewhere, the Acropolis. They got together in order to exchange ideas and to stimulate each other; and then quite definitely trying to put in practice, in their presence or in the presence of each other, that what they had learned; so that then when the next conversations could take place, under the leadership of Socrates, that then philosophies became a reality, and in their life and conduct it became known that they belonged to that kind of a school.

I've always talked about the Barn with that in mind, and I still talk about it, because I believe in it. I believe in the ness -- necessary foundation of understanding Work, the basis being a subjectivity in which certain seeds can be planted - Objective seeds, which when the soil has been tilled, and is taken care of, and enough preparation has preceded in making sure that there is sufficient fertility, that the seeds can start to grow and become Objective plants; even to some extent bearing fruit, first blossoms, as it were that life would blossom out in a variety of colors and different shapes, and bearing fruit would mean the possibility of a continuation of that kind of life. I've always looked at the Barn from that standpoint. I've seen the large room we have upstairs, for those who know the Barn, where we have Movements, and also where in summertime we have meetings; and the big doors that open up to the grass field outside where we have planted flowers, and where there are steps; and the whole business is more and more constructed

like a kind of a garden or some place where you would feel at home, could sit in the sun, could sit opposite each other on some stones and discuss the affairs of inner Life.

I've always wanted this -- that Barn to be free from any kind of activity that could smell of any commercialism; and we have pretty much succeeded in eliminating from the Barn all such Activities, only retaining the necessary equipment for the maintenance of a Group in the form of an office and a few ty -- tapes that we happen to copy there. But all other Activities have disappeared, and we have been able to concentrate on a kitchen area for food of a certain kind, and a library for food of another kind, and for meetings giving us a third kind of food. It is not as yet the way I would like it, and at the present time it is not always understood by people of having -- that it has that kind of a meaning. Still, I think enough patience is there to create a certain situation in which people would come of an afternoon, and sit, and read, or study, or pay attention to certain things like we do do regarding transcriptions of tapes, and that an atmosphere could be there free from children, because for them we have a nursery and also a school.

And the Barn really does not allow children to be there, except when they start to grow up, and then they can help. And recently I asked for the children who were grown up enough, and not having to go to school during the summer, to come and help in the parking lot, or cleaning up, or doing certain things in the garden, both the flower garden and the vegetable garden. And it was very interesting that a little boy of about eleven years old wrote me a note offering his services, and he was absolutely honest. So of course he is working, and so are a few others, because at the Barn we work in one way or another, sometimes physical work more concentrated on a Sunday, but

during the week we also work, and at times on oneself.

And so the beginnings of that kind of silence which must be there, particularly when you want to think, and you want to consider your own life, and you want to reflect upon relationships or upon your past, or want to find out a little bit more of esoteric knowledge from some library books, that then you would have a chance and the time to do it, free from all the different interferences of telephones and other people disturbing you, even sometimes free from your own family life if it is necessary to come to certain conclusions by yourself when conditions may be a little difficult. I say it is like a Socratic school. It is like a gathering of different people with a common aim who recognize each others' aim and make room for it, so that then there is an atmosphere created, a very simple one. I'm quite sure it will not be always noticed even, but for oneself it depends what one wishes to accomplish when you get there, and then maybe it can be sustained for a little while. Well you see that is the Barn.

The Activities of the Barn belong to a little hill which we call Chardavogne Village, or in the so-called Activities Barn which we have also rented, and it's a little bit off in the direction of Amity. We have different offices at different places. We have quite a number of Activities - some active, some a little bit non-active, some perhaps reactive. I'm not quite certain. Some are good. Some are growing. Some have to be eliminated. But it is a growing affair, and in growth, as you know, one has to use every one cell -- every once in a while a pruning knife. But we work, and we keep at it.

Now I thought of this Land. What is it good for? Just to come on a Sunday? Isn't it amazing that this Land could be so useful for those people who really become more concentrated in their seriousness, really to wish to

do something, and then to be here; not, let's say during a weekday or on a weekday, not working physically; but just coming here for a free afternoon to be away from a variety of ordinary things they are so familiar with, and to spend some time in quietness and silence overlooking the landscape and admiring it; but at the same time within themselves coming to a certain balance, if that is possible; and that here and there such people could be distributed over certain surface of this Land, and maybe at times having a little real talk, not just a chatterbox affair, but just that what a Soul would tell to someone else as a Soul.

And then I thought how can you do it. The question of time, because the distance of the Land is a little different for -- comparing it to the distance at the Barn. At the same time, if it is a necessity, a little extra trip in mileage is not an objec -- obstacle. And then again, will they come? Even opening the opportunity does not mean that you will drink. And then I thought the younger generation. We have a little place for the children, so why not ask the children during vacation to come up with their mothers and have a picnic, and really have a good time, and enjoying themselves, and maybe we can have them camp out, and maybe we can add another day to it and have the children wake up in the presence of others early in the morning when the sun can kiss them. Would that be a good thing? I thought perhaps it could be used as a drawing card, and it also would bring the mothers together in a different form of activity, and maybe someone will volunteer to make something to eat. I only suggest it.

I don't know if you want to do it, but I believe that you have to start with things of this kind because perspective in this Work is needed. It is not just a cut and dry method of A, B and C. It is not a heavy face or a serious expression all the time that every once in a while you should scrape

off. There has to be a balance within a man with enough intention to feed his emotions and sometimes have his heart tremble with laughter. It's quite right that at certain times considering the seriousness of your inner Life, but give it a balance by also considering the necessity for outer living, because after all that is the soil in which the plants have to grow, from where the plants could grow up.

And so this Land could be used much more, I say one or two days or so a week, and other people being here. Perhaps there are philosophers in this Group. There are really people who would like to study, where we could have information together in the form of a library. We even could put up a separate building for that purpose for getting together in quietness studying the Webster dictionary. I don't really mind what you would be doing, because the purpose is quite a different thing. It is not an occupation of your time. It is utilization of certain forms of energies which can exist and which can on this Land remain, when people who come here to this Land actually realize that they could leave quite well a little bit of their own atmosphere, so that then those who come afterwards could profit by it.

You know the little story of Abraham who went to Alexandria, an esoteric school at the time in Egypt. And he studied there for many years and obtained a great deal of knowledge. And then he went back to the Holy Land by way of Arabia, crossing the Red Sea, and settling down for a little while in the place where afterwards Mecca was formed, or where it was founded. Abraham stayed in a little hut, and he spent his time there contemplating and making quite sure that the knowledge that he had received in Egypt was correctly translated into his life, in the activities whatever he was busy with, and whatever could take place within him and could stay there permanently. And so the place of his living became well known after he left. And then it

became known for a definite reason, not so much that Abraham had been there, but for the reason that there was still something left of Abraham, and his esoteric knowledge, and the atmosphere. And people came.

You see there are many places like that on this Earth. Some we know about, and some some people know about. To yest -- just to make -- take another example, Lourdes is one of them. Sometimes the Seven Wonders of the Earth are places where certain things have taken place and where now, still, there is that kind of atmosphere noticeable by such people who are sufficiently emotionally developed and sensitive.

I think the Land could have an atmosphere, that each person who is here wishing to Work, even in a very small degree, or who by their desire counteracts their negativity. This is a very important question. Whenever you go against the grain of your ordinary unconsciousness, you will be able to make a deposit to the benefit -- for the benefit of your inner Life. And whenever that takes place, at the place where that happens, a certain mark is made in the atmosphere, not visible, and not to be touched by hands, but which at times produces within oneself a result of some kind, which for the unknower is a form of intuition, and for those who know become immediately a knowledge. I would like very much that you could consider this Work, this Land, these attempts, from that standpoint.

You see, it is not just ABC, a little bit of knowledge of Objectivity which you apply; but it is from there on; if it is only limited to a moment in the beginning; it has to become much and much more for yourself, and gradually will influence the totality of your personality; so that under the influence of Objective knowledge which starts to function, first in participating with your unconsciousness, gradually changing a great deal of such unconscious forms into definite forms of permanency for an Objective knowledge,

that gradually as a result of Work on yourself, the different organs now functioning unconsciously will be changed; gradually I say, like when you have a string on a violin, and you push your finger up, the tone changes; it changes from one octave to another; that gradually when one Works, one realizes that in striking the tone of the level of your being, you also strike an overtone which becomes an aim to be there at the time when it is possible to leave the fa -- the fundamental note out. Saying it differently, to be able to continue to live when one's body is -- has died; when the body itself, in the beginning, as birth, has fulfilledits function in producing one octave; and that one octave higher, life can be taken up again by means of a new octave, this time in the direction of a Soul, wishing to become more free from that where it was born, and going to a country of the unknown.

The perspective that you should gradually get, I hope, is by some kind of study; some kind of wish to find out what is the relation of these Ideas in respect to other kind of forms of indications of conduct of one's life; that you become more and more knowledgeable about that what is already in existence, and what has happened, what has been done, what has been ascribed to different sources of information, and perhaps that what has been left as knowledge by messengers from above, appearing every once in a while on this Earth. Why do they appear? To remind a person of the possibility that some day in the future he could become free, and at times even leaving a way, an indicating, way of indicating, of what should be done by a man who actually is aroused by the possibility of that kind of knowledge, and wishing for an understanding, starts to Work.

Why do we want such a kind of a Group? Why do we want to discuss with each other what different activities are busy or which ones are not as yet? Why don't we talk about different people who are psychologically this or that,

maybe a little ill, maybe a little bit too soon too angry, maybe that sometimes it's necessary to talk about each other benevolently, instead of criticism, or instead of gossip, instead of negativity. And so when you would come to the -- to this Land, come without your negative attitudes. Just leave them somewhere; at the gate you can check them. You can even make a job for someone to collect all your negativity, to search you like a custom offices going through the trunk of your heart.

See what can be done if you actually wish, because you see I have a -- a great belief in potentialities, when they can be uncovered, and when there is, as it were, a little fire that could be lit in order to then make them warm, and perhaps even boil over a little bit, but mostly the process of development is a simmering process. It means the temperature has to be at a certain level, a certain level necessary for the gestation or the embryos, whichever way it is looked at, as a form of seed, starting to open up, and in conditions which are most conducive for the quick arising of such a plant. What is needed for us is to create a condition in which such simmering can take place without disturbance. For that this Land is useful, and when you wish to come, you have to come with the soil already a little prepared and the wish to put some seed in it, in some way or other, as a result of your intense effort of wanting to become something that is like a man, more becoming to the expression of your life.

I do not know what you -- what you really want. I can tell you of course what I -- what I would wish, also what we are here and there striving for. But when you want coherence, you want a common aim; you want to be able to discuss it; you want to be able to say, "I went a couple of inches closer to it. Thank God I'm still alive, and I hope tomorrow that then there can be another inch added to that."

You see it is not the process like a body, where no iota can be added to the height, because that is subject to the law of Mother Nature. But when we talk about Work, we talk about different kind of laws, and quite definitely in accordance with Great Nature, to give it simply that name. Almost, I would say, anything becomes Great Nature when it is not this Earth. Anything away from this Earth, anything that goes in the direction of planets and the Sun and the solar systems, all of that becomes Great Nature as a Universe; and that therefore any direction which is taken on this Earth, away from this Earth or with an intention of becoming free, is exactly what we want for ourselves in order to find a certain kind of rest; and then resting for a little while in the contemplation of the Universe, and gradually coming down to the little insignificance of oneself, that then a relationship is established between a man in his thought and a man in his Awareness.

It is amaz -- it is amazing what can take place if there is a wish, and I would like to ask simply, try for a little while to have a wish which is worthwhile. I not -- I don't advocate it. I don't say you should. I only say perhaps it may be possible, because what do I believe in? When these thoughts and feelings are translated into the activity of climbing the mountain on which this Land is resting, then in that process a man changes, not in his character, first in the periphery of his behavior, and then a little later in the configuration of his Essence. And when that takes place, such a man becomes for himself a little outstanding; that is he has, to some extent even, a little pride and also joy in becoming that what he feels intuitively to be the right thing for him to do and to become; and that more and more ideas will become much more realizeable and understandable in the sense of Work, beginning with a simple ABC, and after some time being able to write

the whole alphabet.

But you see the perspective is not over by just having a couple of letters. There are also words to be formed and then sentences in accordance with a syntax, with emphasis, with sufficient enunciation to make them clear, with a cont -- content of such a sentence, with a balance, with an expression of value as a result of pondering; and together with sentences joined together making a story, or an essay, or some kind of a statement, significant for oneself, or sometimes even trying to indicate axiomatic truth. And so one writes for oneself one's own book, and each time there is a page and it is written full, but this time by yourself, and not Mother Nature, and not someone else. Although one starts with blank pages and all the well meaning people write on it, and as Gurdjieff would say dirties it with a little bit of education, this time your book starts with a renaissance, an opening up to new worlds of adventure; and you are the only one who will ever write in it; and also you, in your privacy, will be the only one who will read it.

And when you come to this Land, you bring that book. You carry it under your arm. You sit on a stone, and you open it, and you have read the last sentence which you wrote some time ago. And you start to think what are now the consequences of what I have written. And you contemplate the possibility of different directions from where now at that point you could go. And you hesitate to write more, because you don't really know in exact terms what is there to be written, until certain ideas come to you quite clearly. And you sit. I say you contemplate. You look out. You see across the valley. You see the sunshine. You see the trees. You hear the bird. It's just nature; and it is beautiful; and also it can arouse within you aesthetic values and love for colors. But what really take place within

one is an awakening of your inner Life, a gradually wishing this inner Life to start to talk, or at least to make it known to you that it exists, wishing perhaps to continue in that existence by writing with blood in your book, in your life book, in that what ought to become permanent, at least permanent for your lifetime, and perhaps it can serve as an inheritance for someone else.

But what is the main thing? We work here. We have Activities. We have many people, and what do you know about each other? I'm constantly amazed. You see when I come, I ask, "What is happening to so and so? Who is now where? What is the situation of that and that Activities? How much money did we make in the Bakery? How many visitors came to the Hand Goods? What is actually taking place with Construction? How many projects are there now in consideration? Did they make any money? Are people contributing sufficiently, because when they are part of this Group, they are profiting by the Group, and for that one has to pay as a maintenance; because if it is worthwhile enough to take from this Group, something that you can use, it is quite definitely worthwhile and also a conscientious responsibility to help to maintain it."

You are not at all clear about it, about the necessity for such maintenance, simply because your conscience is not sufficiently developed, because many times you wish something for nothing without payment. It does not exist. Sooner or later you will pay. You can probably go without paying for a whole lifetime of unconsciousness. My belief is that you will return to fulfill your karma in another reincarnation, and that then you will have to pay, in some way or other, most likely not very agreeable, but nevertheless it will be exacted from you. I do not know for what reason. I don't know if God is a tax collector.

All right.

SIDE TWO

And so this is the last evening I feel that I can talk like this, as man to man, or as woman to woman, or as human being to human being, or as a person to another person, or as Life to Life; to recognize what you are, because I know of myself what I am in my life; and wishing sometimes to talk about that, so that you will profit, if you can, by that what I attempt to do for very definite reasons. I want to have people see themselves sufficiently that they can understand their own life. And when there is a Group, there is that kind of a responsibility on all of us really to exchange, and to talk about the things that are of concern.

I would ask you, for those who come to Tuesday, to come also regularly and not always talk about dollars and cents; but to talk if you can about the Ideas in some way or other, not necessarily an exchange of Work on yourself; but perhaps it would be useful to talk about politics, or to talk about economic conditions, or certain articles that you have read from somebody and make it worthwhile to recommend it to someone else; and in general raise the level of your discussion, using only certain words for a certain purpose for not too long a time; but indicating by that that you wish to share a certain kind of knowledge which you have received; and of course it need not -- that you are not going to talk about the important things of your ordinary activities and to straighten them out; but what is it in the atmosphere that would create that kind of a feeling of wanting to share with each other. Of course it has to be based on a caring for each other and an appreciation of the difficulties that someone is involved in, and also I would say, offer to help. Can you? When it comes to questions of being a

volunteer, of that what is needed for the good of all, that you then realize that perhaps it is you who has to help.

You remember that poster of Uncle Sam with an arm outstretched, and a fist, and a finger which points at you. And it says, "It is you." Well you see many times the conditions are questions, and the question is asked of you, and the question is then for you. Will you give an answer? I would like all of you to become much more alive in that sense. I would ask you to continue coming together. Of course it's obvious I ask you to do that when I'm not here. I would ask you for this time to stay on a certain level and not let the line of attendance, or interest, or Work go down.

What is it what one does when one wishes to Work early in the morning - the realization that Work could be done in good conditions of life and with a body that has really a chance to function also Objectively. And one starts with oneself at a certain plateau - just when you wake up, or when your eyes are opened and you see enough, and the machinery of your unconsciousness has started, and then the introduction of a master who wishes to see such unconscious behavior and wishes to remain on a certain level of being, indicated by the rest, that is the resting period of this body when it wakes up and says, "Thank God. My three centers are not as much connected as they were last night." That produces a certain level of being at a certain height, capable or attainable for that kind of a person; whoever you are, there is always a certain level. And my wish to continue on that level is indicated by something that is attracting me towards that what is above this Earth, and forces me to be a little bit further away from this Earth, or at least not as much attached to it. And so the level of one's being runs parallel to the enduring time length, parallel with the horizontal line on the ground; and then staying parallel, becoming horizontal also; subject to the rules of

this Earth of gravitation, that in time it must go down because it cannot maintain itself sufficiently, because one is not as yet adept enough. But I wish this plateau to extend for one hour, two hours, three hours, and not to go down, almost I would say, until midday. Even then when it goes down I want to bring it up again, and perhaps it can be done by a wish which is strong enough.

But if you look at your life that way, how was your day today? When did that line go down? How soon? Could it be a possibility for you to try to maintain it, or to bring it back? And for instance, if it was a rather difficult morning, and you can afford the time, and the energy to be spent, and perhaps a little lack of earning money for that day, maybe that afternoon you could bring the line of your being, the level, up in some way or other, again and again with the emphasis of the necessity of your inner Life existing. Try to see that the level of your being is held up by the strength of your inner Life. I see sometimes as if within oneself there are quite a number of hands on arms existing within me, and when one's inner Life is touched and it wake -- it Wakens Up, the arms become stretched out; and the palm becomes horizontal; and on top of that I see my inner Life at a certain level, held up by the force of unconsciousness, but still being born within my inner Life. So having a little bit of smattering of knowledge of a possibility, and the more there is of knowledge itself, and translatable into terminology of understanding, the higher the level of the being can be.

I wish that you could wake up beautifully in the morning. I wish that you could have that kind of joy, that whatever difficulties there may be that they have been straightened out the evening before. Never try to go to bed and sleep when certain things still should be attended to. Always attempt, it there is a possibility, to settle affairs to your satisfaction, if it can

be, or at least to the satisfaction of a knowledge that such and such is the honest truth, or a knowledge that at such and such a time it is impossible to do anything else; that you have come to the end of your rope of your attempts; that that day has to be ended because you have no further energy or wish for Work on yourself; but having Worked, you are entitled to fall asleep in order to recuperate; and then making an attempt in the morning to wake up double - to wake up first under the sign of an awakening into daily life. The second sign is really the changing over from the semi-waking state into a total Awareness. The third is to extend the Awareness to the concept and experience of Awakening.

These are the three steps for a man when he starts on his day, when he wants to participate with Mother Nature in everything that is given; and he wishes to digest and extract from it whatever is needed for the ordinary daily life and sometimes even the feeding of his talents; but wishing to become a good manager he is very careful that there is not over expenditure, and that there is not overexertion, and that when energy is required that there is not too much given for one single little item, but that in the division of such energy the total harmonious physiological existence of the body has been considered; and then there is a state of health, a very simple one, and a satisfaction, a very simple demands and desires on the part of the body to exist, and on the part of the feeling to continue to live, and on the part of the mind to continue to look into the future.

One must learn to live. I ask you, use these Ideas of Gurdjieff to give more em -- embellishment to your life, to see what is worthwhile, but honestly try. Try honestly for some time. It will not be possible to reach Rome overnight or to stay in Rome and expect the next morning to be the Pope. You have to live your life the way you have to live it. You have to accept

it that way. You have to have an ideal belonging to you, the ideal of a day to be accomplished in one day, or an ideal for a year between birthdays, or the ideal for a period of seven years of your life, to try to divide your lifetime so far into periods of seven years, to see if during such a time there are changes when it is seven years, fourteen, twenty-one, twenty-eight, thirty-five.

See to what extent you can understand your life so far in unconsciousness. Then see what is available for you for further development. And then continue in a laboratory to extract from your life that what really has value and more or less a certain permanency, by means of changing your feeling into an emotional state, by changing your thoughts in front of your forehead into real ponderable thoughts in the back of your head. Such changes must take place gradually, but they have to be done by a wish, an honest one, not always so intense, but at least something of which you could be proud at the end of the day when you concentrate on what has happened, and that you let go by in review the different activities and your attitudes, your thoughts, your postures, the way you have lived and spent life's energy, and the responsibility you have felt to see that that what actually is taking place has a result commensurate with the quantity and the quality of the energy that was used for it. In that way you see you can continue with yourself.

I will think of you many times. You know that. I would like to be here much more. I wish that my life could be divided a little easier, but there's no use being sorry about it. I have to do what I have done so far. I will continue to do what I think I ought to, and when it can include coming here and, also I would say, when you wish it, I will come.

If I believe in spiritual unfoldment; if I believe in the possibility

of an existence hereafter without a body; if I believe at the present time in the possibility of an existence of something that is not matter of this density we are familiar with, but of a certain kind of density which become -- which becomes ethereal; then of course it is possible to live now also that kind of life. If it is possible that one can understand one's physical body for whatever it is worth, and that together with that what exists and as a result of feeding it in a certain way; as if I feed my body with vitamins, but vitamins of a very special character, vitamins which come from the extract of a pineal and a pituitary gland; then can I expect that in my physical body something could start to function and to live, and gradually will actually remain in existence when it is sufficiently fed by a substance I call Hanbledzoin; that then there is that possibility of an existence of a more ethereal body, not visible to my eyes, but quite definitely, I would almost say I could be in touch with, because you see a spiritual quality can touch you like the wind.

You will know sometimes that there are spirits of a certain kind with you. And when you live, and you notice that they are there, also that as it were I say they touch you; they give you an impression. And you -- sometimes you say you feel that on your hand, on the outside. You touch it with your other hand, your fingers, to see if actually something was there. You look at it, and you say, "No. Nothing is there." I then ask how do I know. Is my 'I' sufficient to recognize that what is?

You see an 'I', physically -- physically speaking, sees only a certain range of vibrations as color, the color of which totally is white. But the outside of that, on the left side where red begins as it were or violet ends, there is infrared. On the other side, usually indicated at the right side, at the end of that where the blue starts to fade away into violet, there is

ultraviolet. I don't know them by sight. I can experience them by instruments. I know what is infrared as a result on whatever may be an infrared ray affecting a condition of certain substances in chemistry, or I will know by ultraviolet light when they at -- attack or affect a photographic plate.

I know with sounds that there are many sounds I don't hear, but animals like a dog is sometimes much more sensitive to a sound. I also know when I strike a note that there are overtones, but there are not so many ears that will hear even the first overtone, let alone the second - the first an octave higher, the second a quint, the third one quart higher and so forth, until sixteen in toll -- in total have been struck or the vibration rates are in existence, and almost for my own ear they crowd each other out.

There are so many things in this world that we don't know about. It should give rise to the wish for adventure; and you have your laboratory with you; and it is possible for you to find out when you wish. All you need is the desire to find out. All you need is really almost a continuous desire of wishing to become a Man, of an understanding of a certain kind which you also wish for and which you cannot define, but which gradually will become clear to you when you keep on introducing the Objective vitamin of Work on yourself. That will give you Life. It is an inner Life vitamin - vitality for the development of your Kesdjanian body and after that for your Soul.

You see we talk now a little philosophy, but it has to come down to Earth in your meetings, and it has to be there in your relationships with each other, and it has to come out first as honesty. Don't ever forget that that is the most important item. Honesty will lead immediately to Absoluteness, because you see in honesty there is nothing else but honesty. Honesty is really truth par excellence, because there is no possibility of saying there is an untruth that is still mixed with truth. There is no possibility

of saying that there is finiteness in Infinity. There is only Infinity. So truth, when it says 'nothing but truth', really means that everything that is truth is truth for ever and ever in eternity.

So when I wish to become a Man, I will look for these kind of permanent bricks, which then when they are put together in a certain formation suitable for the housing of my Kesdjanian body, I will be able to dispense with the ordinary matters which have concerned me in my daily life as a matter of -- of fact of unconsciousness. And so I wish to continue with my Life because I believe that once a Life has been started, or perhaps even has been recognized only; after all I do not know where my Life began; but at a certain time I become cognizant of my Life existing; and from that moment on I don't want to let go of it, because I say I have recognized it; I have discovered it. The discovery is mine particularly when my Life is a treasure. And so I hold on to it wherever it goes, come hell or high water. And then I say, "But death." I say, "No. Not even death will take it away from me." Then I say, "Well, perhaps God will claim it." And then I say, "No. God cannot claim it until I'm ready to give it to Him." And that is almost a stupid kind of a statement, because it already belongs to Him and He has given it to me for my safe keeping. And when I keep it in safety, then perhaps at a certain time He will ask me to give it back. And again I say, "He will not get it until I'm through with it." Then He asked, "Why?" He said, "Because I have responsibility for it." And say, "Supposing," God says, "I will take the responsibility." And then you say, "No. No, God, because I wish to grow, and for that I need responsibility." That is the truth of that kind of matter. That is the wish I want to emphasize for myself time after time.

This is the conclusion one could reach by spending an afternoon here at the Land, and sitting in quietness; looking at the sun setting across the

hills; gradually righ -- the lays -- the rays of light disappearing; gradually seeing the darkness from the value -- the valley rising up; and after some time sitting in darkness, not total; there is always some light, sometimes brightened up by the moon; but the contemplation of your Life within yourself with which you become more and more familiar. That is the task of a man - to see how his life has been spent, in what kind form, and to judge then if that form was really right, and suitable, and in accordance with the higher laws of the Universe.

Of course we don't know very much. We just prattle. We use a few terms, and we hope that by expressing them that there will be something that sticks to one's conscience and in one's consciousness. And in the meantime one continues to live one's life, and there are Moments of recognition of that what actually is, and I say, "That is my reality." And the result of a Moment being experienced because there is Objectivity, I say, "But that, this time, is my reality." And again I say, "But a Moment, what is it in time?" And then the answer is, "You don't know anything about time, so please forget it and become timeless, and then you will know what a Moment is." And all such, I would almost say nonsensical terminology, at the same time the realization that one has to be occupied; that activity will ultimately give me a result; that that what is within me has to be recognized as being of value; and placing it in a certain light, so that the sun can shine on it; or placing it in a certain soil, so that the Earth can give it what is needed; and placing it in my hands, so that I can hold it up, and admire it, and offer it to the God who has given me my Life.

All such things; all such considerations; all such little discussions; all such exchanges between people, when they are positive, they will build you up, and they will have a result, a very definite result. When they are just

nonsense or a simple desire of lee -- losing yourself in what we call a negativity; negativity has no substance; you know that. Darkness has no substance. It is only the absence of light. Negativity is only the absence of positivity. For that reason sometimes in science we say there is no temperature change, than only from there where there is no movement whatsoever, two hundred and seventy degrees be -- be -- below centigrade begow -- below zero celsius. And then it starts to become active. And then all throughout it is activity only. And the temperature rises until the point where the activity of the molecules go over into a fluid. And then from a fluid, by the rising temperature, it goes over into vapor. And then from the vapor it will disappear as the temperature keep -- continues to rise until there is no more of that substance of that kind of density, but there is a continuous line indicating the temperature, step by step, by step, by step. This is one's life on Earth as just one step; and the philosophy tells there is another step; and we believe it, because it would be wonderful to have a panorama of the present step, and understanding then what is meant by climbing a mountain, we will not rest until we have climbed the highest top of Mount Everest in the Himalayas.

You see, I hope God will bless you if you wish to Work. I hope that you'll make a Garden of Eden out of this Land. I hope that it will be possible to be here, and like Abraham leave then a little bit of a deposit for the hereafter. I hope that whenever you become a spirit that you will visit this Land, and if other people still are in existence at that time that you then with your more than enough wisdom, reached on the level of nonmaterialism and nondimensional reality, that you will be able to help and surround such people who are wishing to aspire to whatever they can reach in their lifetime. And for that matter, who knows who at the present time is around.

How can we become sensitive to the existence of a spiritual world which we cannot see, but nevertheless has to exist because the rates of vibrations are unending. They begin in nothing; they end in nowhere. That's what exists for oneself at a certain time is that what exists then. And in truth it exists only then in the Moment of its own existence.

You must learn to Work, also work together. You must learn to Work on yourself in order to work together. You must work together in order to prepare the soil for each person to Work on himself. Study. Find out what is what.

Consider all possibilities. See if anything out of such possibilities has a permanent value. Then make it, all such permanent values into one. Then take that and condense it into a point, because a point can be spaceless when it doesn't move. But when the point is realized in a Moment, the point becomes spirited and starts to exist as a rate of vibration. Our experience of the Life force as a vital point is only momentary, because we are human beings. If a spirit could exist to tell us that that point is unending and represents Omnipresence, we with our limited mind won't believe Him. When we see what takes place within one's inner Life, and we come across a concept of Infinity, we say it is essentiality only, and beyond that I do not know what happens. And so one gets up again and keeps on searching, until finally a point is reached; I say sometimes of no return, because whichever way you go you always return. And at that point is an atmosphere which is not the same as where I came from, which is much finer, and which is almost too ethereal to breathe, but I find out that I don't have to breathe. I just can be, because in that kind of Infinity I don't get destroyed. What is it we are looking for when we say, "Make things permanent; that what is in Infinity in existence, without form, without any light, without any warmth,

but just being in Infinity?" And as such I say, "But I am." And with this time my amness indicates the totality of Omnipresence.

I hope you can work together. I hope you can feel that that is needed. I hope then that you will have the strength to overcome negativities, that you really will feel for each other, and that you will help, and that you will come to this Land. And don't neglect it. If you can come on a Sunday, come. It is up to all of us to see that you maintain certain things. It is as if there is a tent held up by the verticalness of poles, and each member of a Group is a pole to support it. We need the tent itself to give us protection from the onslaughts of an unconscious world, to be there to be protected from too much sun, and certainly from rain which might wash us away.

Take care that you keep this Land pure, that you do come here without curses, without swear words on your lips; that you come here with a wish to grow up, and not to let yourself down; to make sure that when you do enter that there is some kind of dedication to your Life, and an indication because of that that perhaps if God could smile on this Land, that He will give you sustenance for the wish to maintain a level of your being in which the possibility of a Soul can become apparent; not only to yourself, but also to those who work with you; and as a Group can be recognized by the benevolence of His All Endlessness existing, God and Father and Son and Holy Ghost.

One must live. One must make attempts to make that what one does to earn a living, a living for one's inner Life. The aim for wanting to become a Man is to fulfill the obligation laid on us by just having been born. But the acceptance of that as a fact, can lead to the realization that in living one can pay for having been born, and at the same time preparing for the possibility of leaving this Earth gloriously.

So, I'll see you tomorrow, and I hope you will have a good day. Good-night.

TAPE ENDS